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The

Elim Evangel

VOICE OF THE ELIM CHURCHES IN THE BRITISH ISLES
FUNDAMENTAL - PENTECOSTAL - EVANGELICAL

Vol. XLII. No. 29

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**"AND THEY SAID, LET US RISE UP AND BUILD" (Nehemiah 2 : 18)
PASTOR R. D. BRADLEY AT WORK ON SMETHWICK MINOR HALL (see page 458)**

editorial . . .

NO TIME FOR COMPROMISE

THE leader of the largest Pentecostal denomination in the world, Rev. Thomas Zimmerman, general superintendent of the American Assemblies of God, recently warned Pentecostal churches of the danger of affiliating with the World Council of Churches.

Addressing the world gathering of Pentecostals in Jerusalem, he called attention to three Pentecostal groups that recently applied for membership in the W.C.C. and said, "These are not days for compromise. Regardless of the efforts of the W.C.C. to essay to call us brethren, we are miles apart."

The Pentecostal leader made mention of the evangelical position on the virgin birth, the infallibility of the Bible and other doctrinal differences which separate evangelicals and the World Council of Churches and the National Christian Councils. Referring specifically to the American Assemblies of God, Mr. Zimmerman told the convention "No individual has been authorised by the Assemblies of God to speak in favour of or to support the ecumenical movement."

We understand that the three Pentecostal groups referred to are in Chile and Yugoslavia, and that no Pentecostal group in the U.S.A. or in Britain is at present affiliated with the World Council of Churches.

The forthcoming merger of the International Missionary Council and the World Council of Churches may present a critical problem for some societies, as a number of Pentecostal groups, including Elim, have enjoyed an association with the Conference of Missionary Societies, which has a link with the I.M.C. This link involved no doctrinal compromise, but was rather in the nature of an association of various missionary societies for mutual help in dealing with governments, allocation of fields of service and the rendering of assistance on the practical matters of missionary enterprise. Now that the merger of this body with the World Council of Churches is almost certain, Elim has made her position clear—that is that our missionary society has no alternative but to withdraw, rather than be linked in any way with the ecumenical movement and the World Council of Churches.

We agree most wholeheartedly with our American brethren that this is no time for compromise, but rather for a restatement of our convictions on the vital doctrines that separate us from the ecumenical movement. This movement contains some who are unitarian in doctrine, many who deny the infallibility of God's Word and other vital doctrines, and moreover has shown its readiness to hold out the hand of fellowship even to the Roman Catholic Church.

It is our sincere prayer that God will raise up in this country a strong evangelical movement, a counterpart to the National Association of Evangelicals in America, and that we shall see a strengthening of the evangelical cause in this country where modernism and ritualism have made such inroads into the reformed Protestant churches. Meanwhile, Elim is seeking to strengthen its links with other evangelical bodies, so that we may go forward, joining in fellowship with those who, like ourselves, are thoroughly committed to the Protestant and evangelical faith.

THE ELIM CHURCH

Membership of an Elim church does not depend on any rites or knowledge of creeds, but upon a personal experience of salvation. All who have accepted Jesus Christ as Saviour and Lord and have been born again are eligible as members and can be received into fellowship by the minister at a church meeting. There are, however, certain doctrines to which Elim churches subscribe, and certain ordinances which are observed: breaking of bread and drinking of wine in memory of our Lord's death (Holy Communion); baptism by total immersion in water; anointing of the sick with oil for the healing of the body.

The Statement of Fundamental Truths accepts the veracity of the Bible as the inspired Word of God. Salvation is through the death and resurrection of our Lord Jesus Christ, who is also acknowledged as the Healer of the physical body and the Baptiser in the Holy Spirit, a present-day experience for all believers. We believe that the gifts of the Holy Spirit are for the Church today, and that those who are born of the Spirit should manifest the fruit of the Spirit. We also believe in the personal return of Jesus Christ to receive to Himself the Church and afterwards to set up His throne as King.

Standing uncompromisingly for the whole Bible as God's word to man, Elim contends for the faith, condemns extravagances, and promulgates the old-time Gospel in the old-time power.

THE ELIM EVANGEL

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Choose your weapons—and your target!

By R. Jobling (Minister of Elim Church, Falmouth)

A GASP of astonishment escaped the lips of Abner, the commander-in-chief of the armies of Israel, as he shielded his eyes from the glare of the sun and gazed across the valley of Elah. "He's down, he's down!" he cried, "the giant is down!" Fixed to the spot by the spectacle that confronted him, it was a full minute before his mind began to function and his military training to assert itself. He cut across the excited babble of voices with a few crisp words of command and the hitherto demoralised companies formed up and charged towards the already fleeing Philistines.

Some hours later, Abner stood to one side after presenting the young stripling of Bethlehem, who now stood before the king with the giant's head dangling grotesquely by its hair from his hand. As he watched the youth, he mused to himself: It was simple, of course. The lad had been a shepherd from his childhood and had made good use of his experience. It was merely a matter of selecting the right target for your weapon and that's all there was to it. He must remember to speak to the captain of training about teaching all ranks the use of the sling in battle.

* * *

A gasp of astonishment escaped the lips of those who sat at the king's table in the banqueting hall. It had happened so suddenly. Everyone's eyes had been upon David as he was gaily strumming his harp and singing the psalms he had composed which told of the faithfulness of God to His people. There had been a crash and there it was—a javelin quivering in the wall, not a hand's breadth from David's ear! David rose from the table ashen-faced and trembling. In the tense and deathly silence he picked up his harp and left the banqueting hall. "What son of Belial . . ." began one of the valiant men who sat at the king's table, but a tug at his sleeve and a glance at Saul from the one who sat next to him silenced the angry words of inquiry that rose to his mouth. The expression on the face of the king told the whole story. It was no would-be assassin from the ranks of the uncircumcised who had flung the deadly weapon, but Saul in one of his black and brooding moods. Was the king going out of his mind? What a weapon! What a target!

* * *

A gasp of astonishment escaped the lips of

Abishai, one of David's loyal men of war. He pulled urgently at David's sleeve and pointed through the gloom. There, flanked by his slothful and sleeping guard, lay the sleeping king of Israel. A cruse of water was near his pillow and a spear was stuck upright in the ground. Abishai pointed silently to the spear and signalled his desire to speak to David. "God," he whispered, "hath delivered thine enemy into thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." David hesitated a moment. It was a great temptation. Saul had ill-used him and had returned evil for good. One swift blow and his enemy would be gone for ever. In a matter of hours he could be king of Israel. Then he shook his head and looked Abishai straight in the eyes, "Destroy him not," he said, "for who can stretch forth his hand against the Lord's anointed and be guiltless?"

At David's word they collected the king's cruse of water and his spear and left the camp as silently and stealthily as they had come. From the bill that overlooked the sleeping company they hailed them and acquainted Saul and Abner with the peril that they had been in while they slept. Back at their own camp Abishai meditated on the incident. Yes, Saul was the anointed of God, but would he have spared the life of David had the positions been reversed? No doubt David had been right, but what an opportunity, what a weapon and what a target!

* * *

Warrior of the Lord, what is your weapon and what is your target? It is a warrior's glory to fight and to prevail against a legitimate foe. Is there a huge and conceited Goliath who stands in the way and scoffs at the armies of the Lord? The polished pebble of your prayer, your praise, your unsullied testimony, your shining faith in God can bring him crashing to ignominious ruin and lead the hosts of the Lord to singing and triumphant victory. You can be a David, skilled of arm, fleet of foot, valiant of heart, inspiring, encouraging and thrilling the downcast and demoralised. Is valour your aim?

* * *

Warrior of the Lord, what is your weapon and what is your target? Shame on the one who turns his polished shaft and glittering steel on the servant of God! For pride, prestige and brooding envy,

Saul was prepared to make the sweet psalmist of Israel the target of his ruthless javelin. Do you ever take the sleek and polished insinuation or the cutting edge of sarcasm and fling it with venom and hatred at the heart of the one who shares with you the cause, the battle and the banqueting table of fellowship and victory? Is it your cherished hope that you will bring down the object of your envy, broken and bleeding, to the ground? If Satan thus tempts you, then burn the shaft and melt the steel. Down on your knees and cry to God for the forgiveness you sorely need! Is your aim vindictiveness?

* * *

Warrior of the Lord, what is your weapon and what is your target? Is the misguided and unhappy child of God who has sought your downfall suddenly at your mercy? Have you (as David had) the opportunity for one sudden, swift and sweet(?) stroke of revenge that will bring your tormentor down, exalting you to the highest and debasing him to the lowest? What will you do? Will you strike the fatal blow? You could and few would criticise, but could you smite him to the earth and then ascend to the hill of the Lord to stand before Him? Far better to show him the awful revenge you could have taken and leave him with the great Judge of all. Far better yet to plead for his forgiveness at the mercy seat. Is your aim virtue?

* * *

Warrior of the Lord, is your heart as true as the blade of the sword you bear and as the heart of Him in whose name it is borne? Choose your weapons warrior; yes, and use them well; but choose your target—carefully!

Fight the good fight with all thy might,
Christ is thy strength and Christ thy right;
Lay hold on life and it shall be
Thy joy and crown eternally!

WE regret to announce the home call of our dear sister Miss Dorothy Phillips, on Wednesday, July 5th. Miss Phillips had endeared herself to all who knew her, and especially in recent years to the large number of Elim friends who enjoyed the privilege of fellowship with her at Lascelles Hotel in Eastbourne. Her passing will leave a gap in our ranks which will not readily be filled.

On behalf of all our readers we extend to each member of the family our deepest Christian sympathy, praying that His comfort may be their portion.

The funeral service took place at Eastbourne on Monday, July 10th. A tribute to our dear sister will appear in a later issue of the "Elim Evangel."



Women's Column

By Gladys Gorton

THAT JEWELLED WORD OBEY

JUNE witnessed the wedding of the year in York Minster, where the Duchess of Kent, née Katherine Worsley, said "obey." "Of all the jewels that lit the minster, none shone so true as that gem of a wifely word" a viewer reported.

The New Testament teaches that a Christian woman must submit to her husband *as unto the Lord*. If her husband is extremely dogmatic on this point the scripture is even more enlightening: "Husbands love your wives, even as Christ also loved the church and gave Himself for it." This is a tremendous statement. It ought to make some men think. Like the well-known evangelist who fasted and prayed for revival. He was convicted by the Holy Spirit that he had not been treating his wife as he should. This he later publicly confessed!

Lax, of Poplar, told of the burly sailor and frail young girl he married. "Repeat after me," he whispered to the trembling bride: "Love, honour and obey." Nervously she started: "Love, honour and mmmmmmm." Again he coaxed her: "Love, honour and obey." She stammered: "L . . . I . . . love, ho . . . ho . . . nour and mmmmmmm." The big sailor became impatient. "Never mind, gu'nor; I'll see to 'er when I gets 'er 'ome," he said gruffly.

But to come back to the word obey. Indeed it is a priceless jewel. Trust and obedience are the vital factors in the Christian's life. The Indians have a proverb: "God gave us two arms; one to embrace, the other to beat"—love and discipline (obedience).

Much havoc and sorrow are spared because of obedience. Peter's father warned him not to skate on the frozen pond, the ice was too thin. Three of his chums urged him to skate with them. "No!" He was emphatic. "My father told me not to." This saved his life. The other three boys were drowned.

Coming along the main road the other day I saw two small boys. The bigger one was on my side of the road, the smaller one, about three years of age, stood on the pavement opposite. I stopped. Would he cross? No, he waited. "He wants his toy there," the older boy said, pointing to a toy which was in the road nearer my side. I picked it up and went over to the little chap and handed it to him. "Don't step into the road son," I said, "you might get run over and that would break mummie's heart." "No, I musn't," he said. That boy had been trained not to run into the road and was obedient.

I get such a lesson from our dog. He was very difficult to train in obedience. Perseverance wasn't the word! Desperation more like it! But now, on most occasions, he obeys. And my heavenly Father wants me to obey, that's all. "To obey is better than sacrifice, and to hearken than the fat of rams," Samuel told King Saul (1 Samuel 15: 22).

Continually the Lord makes obedience the test of love. "He that hath My commandments and keepeth them, he it is that loveth Me."

Thought. "God never leaves His child to fail when in the path of obedience."

Salvation versus religion!

By Hugh Sawyer

RELIGION in itself can mean anything, and is in the end negative. Salvation is positive in its effect, meaning everything eternally. Dictionaries define religion as a system of faith and worship; conscientious devotion to some principle. A health fanatic can make a religion of fresh air; a churchman of ritual and doctrine; the ambitious of amassing a fortune; a dictator of power. Religion has been responsible for intense suffering, mass persecution and massacres down the ages.

Familiar to all is the name Saul of Tarsus, a religious firebrand zealously persecuting the early Christians, a man well versed in the law, educated by the scholastic Gamaliel; presumably of mean appearance, depicted by tradition to be a little bald-headed, bowlegged man who nevertheless made up with intense hatred what he lacked in physical inches. "Many of the saints did I shut up in prison . . . and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."

It was while upon one of these fanatical religious expeditions to Damascus that he met Jesus dramatically. A blinding light, probably the glory of the arisen Christ Himself, darted down from heaven, enveloping Saul and hurling him to the ground while a voice from heaven spoke, "Saul, Saul, why persecutest thou Me?" In that moment he not only temporarily lost his eyesight but for ever lost his bigoted religion also! A changed man, tireless in his efforts, a born organiser, he put all without stint into active service for Jesus. Religion would have damned the soul of this great champion of Christianity had not salvation redeemed it.

It was the religious leaders of His day who hounded Jesus and hunted Him to His death. Religion, whether in the name of Christianity, Mohammedanism or any other, is powerless to save the souls of sinners; only the shed blood of a redeeming Christ can do that. Jesus Christ is the answer to all universal needs, problems and fears.

If the thousands of ban-the-bomb marchers were to realise this great truth and act upon it, going forth with the same zeal, witnessing to the saving

power of the risen Christ, they would become a force throughout the land and not merely create a draught, momentarily curling the pages of the daily press!

The greatest possession of all time is to possess Jesus Christ as your own personal Saviour. Remember there are no labels in heaven: Jew or Gentile, you are a member of Christ's Body and though at present residing upon earth you are here and now a living unit of the eternal Church of Christ. What a heritage! It is not gained by self-righteousness: there are none righteous but God Himself; not by doing your best, fortified by good deeds, lest any man should boast. We can do nothing to inherit eternal life. An inheritance is a gift freely given; in this case by the undeserved favour of a forgiving God who, by His great love, far beyond the comprehension of man, was willing to allow His beloved Son to suffer and die in their stead, paying the dreadful price of their sins with His own life so that all coming to Calvary's Cross in repentance would receive from Him not only salvation but also this precious gift of eternal life.

Time is fleeting, the years swiftly pass away, memory plays us tricks, oft becoming dim and unreliable; those past misdeeds and sins slip into damning forgetfulness. We no longer remember them, but that does not wipe the slate clean. They are reckoned against us; God remembers. They still have to be paid for and by whom? You, if you die in your sins!

Religion will not save you . . . salvation will. Jesus, the risen Christ, pleads with you while yet there is time. His loving arms are extended towards you, offering you pardon, peace and security here and now. Take it, to your eternal gratification. Reject it, and all is lost for ever.

Kindly note —

The editor will be away on holiday from July 22nd to August 5th. Please address any correspondence during this period to the news editor, 20 Clarence Avenue, Clapham Park, London, S.W.4.

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BILLY GRAHAM GREETES YOUTH FOR CHRIST

Amid the rush of the last few hours of his North of England Crusade, Dr. Billy Graham took time to convey greetings to the delegates attending the annual general meeting of British Youth for Christ. The meeting was held in Manchester to coincide with the final meeting of his crusade on June 17th. Dr. Graham reminded them, "My first preaching here in England was with 'Youth for Christ,' and my first evangelistic campaigns were in Great Britain."

He went on to express the conviction, "Among you there may be a young man who could lead the world toward God. The secret of success, in my opinion, is not merely a good personality, a pleasing voice or an efficient organisation. The secret of being used of God is personal dedication and devotion. I have read much about the soul-winners of history, and I find that sincerity and dedication were what they all had in common."

He concluded with a note of challenge. "My prayer for you is that all of you might wholly yield your lives to Jesus Christ. There are enough of you to change the course of history, if you will dare to be completely surrendered to Him. May God bless you as you continue to be, not only in name, but in truth, youth for Christ."

The evangelist was instrumental in the establishment of British Youth for Christ when he visited this country under the auspices of Y.F.C. International in 1946.

From our Postbag...

Dear Sir,

Upon reading a recent editorial in the *ELIM EVANGEL* I was horrified at what I read under the title of an "evangelistic endeavour." One of our ministers swinging to hot music in order to reach the young people. My concern was deepened when this action was backed up by a quotation from a text which I feel is taken entirely from its context. Our brother's action in Brighton could hardly be given as an exposition of the text!

For one, and I trust one among many, I cannot subscribe to this as an evangelistic effort at all. Surely we have a complete misconstruction of the Gospel altogether if we are to drag its great truths down to a swing-time level in order to reach teenagers. The Gospel is not a cheap way of getting a swing out of life, but rather God in great mercy, love and grace justifying the wretched, ungodly, hell-bound sinner—and that all to the praise of His glory. It is surely only a "by-product" that we receive joy, happiness and satisfaction—and then only in their relation to our justification.

In the atmosphere described one could hardly expect to find the conviction of the Holy Spirit; a terrible realisation of sin and of unworthiness; a crying out in fear "What must I do to be saved?" or an exalting of the precious blood of Christ as the only remedy for sin. Rather would we find an atmosphere that lays stress upon what we get out of it all, and a so-called "salvation" is produced that is based upon a human craving for joy instead of a Holy Spirit born desire for pardon and sins forgiven through the blood of Christ.

Although I am young and may be judged as old-fashioned, when I see such as has been described condoned as an evangelistic effort I feel it is time for all to get before God that He shall pour out of His Spirit upon a dried-up people, that with great boldness we shall give witness to the glorious Gospel and bring glory to His name, in men being born again—not cheap decisions from those who merely want something for nothing.

I have known and enjoyed fellowship with brother Court for many years and to write these words gives me great pain, but when truth and the issues of the Gospel are at stake within our movement I feel something must be said.

MALCOLM SMITH

VICE-PRESIDENT ADDRESSES CONFERENCE

Oak Hill College, Southgate, London, was the venue for the annual national conference of the Probation Officers' Christian Fellowship, and the inaugural session was addressed by Pastor Douglas B. Gray. Many officers from widespread areas of the British Isles were present and great keenness was evidenced as Mr. Gray dealt with the subject of evangelism in British prisons. Dealing with the method of presentation, the correct approach to such congregations and the necessity of wise selection in the content of such services, great interest was shown and subsequent gratitude expressed for the manner in which this side of evangelism is making its impact and reaching vast numbers of men and women. Interesting discussion followed. A section of the London Crusader Choir was also present and rendered well-chosen numbers. Many "extras" were called for and the grand evening terminated with evening prayers conducted by Pastor D. B. Gray. We commend this Christian fellowship for prayerful remembrance and for prison evangelism as a whole.

THE "MUSTS" OF CHRIST

By A. J. Moxon

YOUNG people today do not like the word "must." I admit that there are exceptions, but it is not a popular word. Christ used it only five times, but I want to talk about three of them.

The first was when Nicodemus came to Him by night to talk about Christ's work, especially the miracles. He told him that a man *must* be born again. Now the best way to explain this is to tell the reader the following story, which is true.

Captain Tayhem, of the Church Army, was holding a mission in Manchester, and one afternoon he was making a tour of the streets, and entered into a house which was poorly furnished. The children looked badly nourished and were ill-clad. The mother told him that her husband was a drunkard and bad-tempered, also that she had to hide the children when he came home from work in the evening. The captain decided to wait for the father and, after a great deal of persuasion and silent prayer to God for help, he got the man to the mission service that night. The result was the man's complete conversion, and when the captain visited him weeks afterwards the home was completely changed and there was in fact a new piano in the front room. The man was changed from a drunkard to a Christian citizen. That is conversion.

The second "must." In this Christ tells the woman of Samaria that she *must* worship God in spirit and in truth and not formally. There is such a lot of that in the Church today. Worship Him as your Father and remember He is your best friend. That will be to worship Him in spirit and in truth.

The third "must." "The Son of Man *must* be lifted up" (John 3:13). Dr. Meyer says, "The most wonderful thing we know of Christ is not His omnipotence, omniscience, omnipresence, but that He was willing to undergo the infinite sacrifice of Calvary." In case you don't quite understand the long words, they mean all-powerful, all-knowing and always present. Self-sacrifice is rightly recognised as the supreme trait of the noble character.

Some people have said that the people who were killed in the two wars sacrificed just as much. This is not true. Christ died for the sins of the whole world.

If the nation in 1939 had put their trust in Him

as a whole and obeyed His laws there would probably have been no war. When Hezekiah was threatened by the Syrians he went into the house of God and asked for His help; the result was that in one night the Assyrians were destroyed by an angel. Remember God is the same today as he was then. Self-sacrifice is the hardest thing to carry out in life.

There is a true story told of two sailors who had been shipwrecked. As there was only room for one on the raft, one of the sailors who was a Christian said: "Are you saved, Tom?" And he said "No."

"Well, I am, and as one of us must die I had better be the one," said the Christian and threw himself off the raft. Truly a wonderful sacrifice, but not to be compared with Christ's.

Do remember that Christ did not die to appease an angry God, as some people say, but to redeem the world from the consequences of sin. I hope that you, young reader, will take to heart what I have written and follow it out.


Testimony Corner

HEALED OF GASTRIC ULCERS

For six years I suffered from gastric ulcers. I had been a patient in hospital and throughout the above period had been having treatment by my own doctor. Despite this I was no better and lived on a very light diet because of continual sickness—as much as three times a day and sometimes during the night as well. The result of this was that my weight went down to six stone and I hardly had strength to walk. I was reduced to the place where I felt I could not go on any longer. Then one night last year I saw in the *Evening News* that there was to be a healing service in the Elim church on the Sunday night. I decided to go, but had considerable difficulty getting there. I had to get off the bus because of sickness and when eventually I did arrive at the church I was in great pain and wondered if I would be able to stay for the service. Then imagine my disappointment when I learned that the healing service was the week before (somehow I must have misread the date on the paper). However, I stayed and just before the service ended I realised my pain had gone and I was a different person. I have never had any pain since. I can now eat anything and my weight has increased to nearly eight stone. I thank Jesus every day for healing me and giving me back my good health. "To God be the glory, great things He hath done."

MRS. DIBBEN (Elim Church, Portsmouth).

ONLY the wind-blown ashes remained. Gone were the sacrifice and its altar, engulfed in the living flame from heaven; gone were the prophets of Baal, encircled by the avenging sword; gone was the multitude, over-awed by a dynamic revelation of the sovereignty of Jehovah. The tell-tale circle of ash alone remained to tell of the mighty scene enacted on the top of Carmel.

This residue of the fire bore testimony not only to the historical facts of Carmel, but to the spiritual implications behind them. The fire from heaven brought the people to the realisation that God was indeed sovereign; a fact expressed in the universal cry, "The Lord, He is the God!" It also led them to the realisation that the living God was a God of holiness who demanded that those who verbally acknowledged His sovereignty should actively acknowledge it by the expurgation of evil from their midst. Hence the slaughter of the prophets of . The fire spoke of a God of burning holiness

With the preparatory work of moral cleansing thus completed, the victor of Carmel returned to the deserted summit. Near the fire-blackened circle that marked the site of the altar of God Elijah knelt to seek the face of God afresh. The man who had prayed for the cleansing fire now prayed for refreshing rain. Around him the country rose and fell in a panorama of desolation. Even the lovely vale of Jezreel was blighted by the lack of rain and scorched into barrenness by the relentless heat of the eastern sun. Three and a half years had gone by since he prayed that it might not rain, but at last his prayer had borne fruit. The sense of material need brought about by the drought had led the nation to accept Elijah's challenge to make up its mind about its relationship with God. In the light of that it was time for God to work. And if it was time for God to work, then it was time for man to pray!

But there are some people who seem incapable



Aftermath of

1 Kings 18:38-46.

By John Lancaster (Minister of Elim Church, Eastb



who demanded that His people should likewise be holy, even though this would involve moral surgery for the cancer of idolatry.

The greatest fact about Elijah's victory at Carmel was therefore not so much the spectacular phenomena as the

MORAL AND SPIRITUAL AWAKENING

which ensued. And it was this moral and spiritual awakening that led to the aftermath of Carmel, the showers of blessing. It may be a commonplace to observe that the fullness of God's blessing can only come when the people of God are brought to a place where they recognise His Lordship and turn from the things which have grieved His Holy Spirit; but it is a commonplace which needs to be restated, if only because it has been taken for granted and thereby robbed of any great influence. "If ye know these things," said Christ, "happy are ye if ye *do* them."

of seriousness. Ahab was one; even after the most awe-inspiring revelation of the glory of God, Ahab remained unmoved. His shallow, selfish soul did not even feel the thrust of truth in Elijah's ironic words, "Get thee up, eat and drink; for there is a sound of abundance of rain." The thought of satisfying his animal instincts drew more response from Ahab than did the fire from heaven. And he might as well eat and drink for there was not a spark of prayer in him. God save us from such a state of soul, from the superficial heart that is excited by the brittle baubles of earthly pleasure and remains unmoved by eternal realities; from the soul that waxes eloquent over the latest fashion, or food, or the performance of a car, and is unresponsive to the call of the Spirit and the glory of Jesus Christ.

The contrast between Ahab and Elijah is never sharper than at this moment. While Ahab retires to his tent to eat and drink, Elijah begins the long

climb to the summit of Carmel. We watch him pause at the top. He looks out across the sunlit Mediterranean, which shimmers under a cloudless sky, and then he casts himself down before God to seek the showers of blessing. And he is convinced that God will send them! His sensitive spirit has already detected

THE STIRRING OF THE WINDS OF GOD

He has heard the sound of abundance of rain. His prayer is based on the conviction that God will answer, and the conviction arises from the fact that the conditions of Divine blessing have been fulfilled. It was because the people of God had reaffirmed their faith and had slain the prophets of Baal that they might now expect the drought to end.

It is important to notice, however, that the certainty of Divine blessing did not make prayer obsolete. Elijah did not argue that, since God was going

The men who enjoyed the blessing of the first day of Pentecost are soon found back in their upper room seeking a fresh outpouring of the Spirit (Acts 4:23-31). And it came! No one experience with God contains within itself all that God has for us. If our spiritual experience is to be progressive it must be sustained by a continual waiting upon Him in the secret place. Prostrate before God, his eyes shielded from the distracting sights around him, his ears shut to earthly sounds, this man intercedes for a thirsty land.

“There is nothing.” This was the first discouraging report from Elijah’s watchman. So expectant was Elijah’s faith that he had posted his servant to scan the horizon for the first signs of the approaching rain clouds (v. 43). But the first report seemed to indicate that Elijah’s great expenditure of fervent prayer had brought no results. The man of God was not put off by the absence of immediate visible results, however; he was prepared to pray for a prolonged period because he was convinced that sooner or later God was bound to answer. “Go again seven times” was his reply. Is this not where we often fail? When we have prayed earnestly and fervently and there has been no immediate evidence of an answer, when we held a day of prayer and the following Sunday’s meeting seemed little different from those before we prayed, when we set apart a special time to prayer for a particular person and yet there seemed no answer, have we not tended to grow discouraged and doubt the possibility of our own prayers accomplishing much? We must learn from Elijah that the absence of immediate results does not indicate disinterest on God’s part or necessarily failure on ours. The timing of the answer to our prayers depends on many factors, but the important thing is that we continue to seek the face of God in humble, obedient attitude until His answer comes. We must not give up too soon! “I waited *patiently* for the Lord; and he . . . heard my cry.”

“A little cloud . . .” This was the next report. But it was enough! The man of God rose from his knees knowing that God had answered. Elijah was not concerned with the immediate dimensions of the answer—he knew that a little cloud driven by the winds of God could become sufficient to cause a deluge. And he was right! This small cloud was but the harbinger of a massive build-up of rain cloud that made the heavens black and swept across the impoverished land with driving rain. Soon the tinkling music of water gurgling through the the dried-up water courses was heard again in the land, the fevered earth was soothed by the cool downpour



Carmel



to bless anyway, prayer was no longer necessary. On the contrary, the fact that the blessing of God was a certainty triggered off a fresh intensity of prayer within him. He recognised, and we need to recognise afresh, that when God intends to bless His people He gives them the spirit of prayer. His promise is “*Ask, and ye shall receive.*” The promises come only to those that seek for them; only those that wait upon the Lord find renewal of their strength.

Elijah’s prayer for rain is a model of intercession. Its very posture (verse 42) is suggestive of intense concentration and utter submission. The victor of Carmel does not come with the suave manner of spiritual self-confidence into the presence of God; there is no swagger in his deportment because he prayed the fire down. Past triumphs are not allowed to distract him from present responsibilities. Instead he is down on his face before God, because he recognises that yesterday’s fire will not meet today’s need. Did not the early Church adopt the same attitude?

and every living thing drank gratefully. What a picture of

THE REFRESHING BLESSING

an outpouring of the Spirit brings: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour out My spirit upon thy seed, and My blessing upon thine offspring." At the very words our thirsty hearts cry heavenwards, "Revive us again!"

The last scene of this great drama is superb. Under the heavy skies Ahab's chariot rocks wildly over the deeply rutted track that leads to Jezreel. The prancing horses, their backs steaming from the drenching rain, career past gaunt trees which are bent like bows by the sweeping wind, while Ahab and his charioteer peer through the gloomy light. And way out ahead, his garments streaming behind him in the wind, is the magnificent figure of Elijah. The hand of God is upon the man of prayer, and the impact of that touch is so great that he is able to outstrip Ahab's

horses and precede him into Jezreel. And a stirring truth is revealed in this last scene. The man who has been with God is more than a match for mere mechanisation. When the hand of God is upon a man he can outstrip the chariots of human pride and power.

In our over-organised, over-mechanised age we need to face the challenge of this incident. Automation is no substitute for prayer. We can never organise the Spirit of God. The great need of our day is not for more efficient methods, but for better men; men who are willing to seek the face of God in prayer, men who will persist in prayer even when there are no immediate results, men who will seek the face of God because they realise their own inadequacy apart from God, men who will not rest content with previous successes but will seek the full range of the promises of God. Only men who have been with God can keep the touch of God in their souls, and only such men can go down into the arena where materialism challenges faith and conquer.

Our desolate world needs men like that!

NEW MINOR HALL OPENED AT SMETHWICK

This year has certainly seen a forward movement in the life of our church. Pastor Bradley had not been with us long before he had the desire to build a much-needed minor hall, and with the cry "Let us arise and build" our pastor, with the co-operation and help of some of the members of the church, threw himself wholeheartedly into this project, all the labour being provided voluntarily.

The generous giving of the Lord's people in support of this work has been most encouraging, and we are looking to Him to supply the rest of the money which is needed by holding another gift day shortly. The total cost was approximately £300, and for this moderate outlay the Smethwick church now has a minor hall seating 100, and four new toilets.

The minor hall has now been completed after six months of work during spare time by the pastor and members, and on Saturday, May 27th, after a short service of dedication, it was officially opened by the Field Superintendent, Pastor J. J. Morgan. As the opening of the hall coincided with the pastor's thirtieth anniversary in the ministry, this event was preceded by a tea in the afternoon, when we had the pleasure of renewing fellowship with several of the ministers and their wives from other churches, also a party from Neath. At this juncture Pastors Morgan and Osman paid tribute to the wonderful accomplishment which had been achieved and the added benefits which will be derived from this extension. Mr. Nicholls, the church treasurer, then presented a gift of money to Pastor Bradley on behalf of the church members to mark the occasion of his thirtieth anniversary in the ministry.

This memorable day ended with a great rally in the evening when the church was packed to capacity. Pastors L. Smith, J. Osman and F. Shadlock all took part, with Pastor Bradley convening the meeting. Pastor Morgan brought us a most fitting message on the Holy Spirit.

Pastor Morgan was guest speaker at our Sunday school anniversary the following day and spoke with great acceptance to the children. It was indeed a weekend of spiritual uplift.

E. & W. PRICE.



Opening ceremony at Smethwick minor hall.

MISSIONARY WORK IN THE CONGO

At a recent joint meeting of the Overseas Missions Council of Assemblies of God and the Congo Evangelistic Mission it was decided to issue to our British Pentecostal constituency a statement upon the present situation in the Congo in relation to missionary work as a whole and, in particular, to the missionary work under the auspices of Assemblies of God and the Congo Evangelistic Mission. This statement now follows.

THE DRAMATIC AND FAR-REACHING EVENTS that have been taking place in the Congo since independence was declared almost twelve months ago have had a profound effect upon missionary work on that great field.

EIGHTY TIMES THE SIZE OF BELGIUM, it first came under Belgian administration in 1885, to be formally annexed as the Belgian Congo in 1908. Within its politically defined boundaries this vast area of Central Africa, comprising seventy major ethnic groups, over 400 active dialects and hundreds of tribes and clans, was held together by European authority. The Congolese people have never become a united nation, the ruling power alone, under a central and provincial form of administration, assuring peace and progress and restraining tribal animosities, strife and lawlessness.

IN THE COURSE OF SEVENTY-FIVE YEARS OF MISSIONARY WORK, nearly fifty Protestant missions have been established in the Congo and the total missionary staff engaged at the time of independence was approximately 2,000. The Protestant community numbered 1,500,000 souls in a population of 13,750,000.

INDEPENDENCE BROUGHT WITH IT CONFUSION and strife and the breakdown of law and order over great stretches of the country. Missionary societies have sought strenuously to maintain their work, but many have been obliged to withdraw their staffs from the field. Conditions have varied considerably in different areas. There has been relative calm in some provinces, whereas in others there has been widespread inter-tribal warfare of a bitter character. In some there has been strong communistic influence, persecution of the Christians and aggressive anti-white activities and lawless bands of armed soldiery have roamed unchecked. In consequence, today only about 400 or 500 of the original 2,000 Protestant missionaries remain on missionary service in the Congo. Some have left permanently while others trust to return for further missionary service when conditions become favourable again.

THE ASSEMBLIES OF GOD KALEMBE FIELD has felt the full effects of the anti-white attitude, inflamed with communistic influence, and complete evacuation became inevitable last August. Since that time, the American A.G. and the Norwegian and Swedish Pentecostal Missions have also withdrawn except for a small token group of Swedish missionaries in Bukavu.

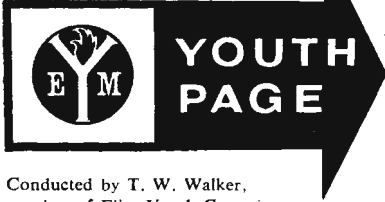
THE CONGO EVANGELISTIC MISSION FIELD, located largely in Katanga and also in Kasai, has been the scene of savage inter-tribal warfare and a break-up of the province itself into two rival administrations in armed conflict, rendering effective missionary work over a large area impossible for the time being. However, the peaceful section of the field centred on Kamina is comparatively normal and offers great opportunities for further development.

A RESUMPTION OF FURTHER MISSIONARY WORK in the evacuated areas is dependent upon the restoration of a reasonable measure of peace and security, under responsible authority, and upon the willing invitation to return extended to the missionaries by the Congolese Church itself. When these conditions present themselves to us it will be a joy and a privilege once again to serve the Lord and the Congolese Church fully in furtherance of His kingdom and His glory.

L. F. W. WOODFORD, Missionary Secretary, Assemblies of God.

H. WOMERSLEY, Field Superintendent, Congo Evangelistic Mission.

Kenneth Smith, pastor of Elim Church, Burton-on-Trent, hits out in this challenging article.



Conducted by T. W. Walker,
member of Elim Youth Committee

"Excuse me"—the Devil's dance

DO you remember the parable which Christ gave concerning excuses? You will find it in Luke 14:15-24. What bad businessmen they were, for indeed they gave excuses and not reasons. Who would buy land before seeing it, or oxen without inspecting them? Maybe the one who blamed his wife told the truth—or did he? Are our excuses just as hollow when the Master calls us to serve Him? Here are three simple but apparently effective lines of excuse to avoid:

Not me! "Not me Lord, send the other chap" sums up this attitude. The Lord called Moses to deliver His people from slavery in Egypt, and he said: "Send Aaron, he can talk!" God wanted Moses to go, and what a mighty deliverance came because he was obedient. Gideon, Jeremiah, and even king Saul felt their weakness, but they went in the power of the Lord. "His callings are His enablings" was the expression that gave me strength to follow His call when, as a young man, I made this excuse. I am glad that instead of saying "Send the other fellow" I said "Here am I Lord, send me."

Not here! Charity begins at home, and so does Christianity! The apostles were commanded to witness first in Jerusalem before expanding their witness. It may take as much courage to witness in the office or factory or to relatives as it does to go out as a missionary. It must be across the street, then across the sea, if the Lord leads. Start serving the Lord where you are now, for that is the best place for you or else you would not be there!

Not now! This *is* the Youth Page, and why should we wait until we are old and grey-headed before serving Christ? Do not let the years slip by. Marriage and business could rob your Saviour of the best years of your life. This is a wonderful century for evangelism and witness, with every modern invention to aid the spread of the Gospel. The prospects are exciting and thrilling. Tape recorders, amplifying equipment, good Gospel tracts, and a hundred other means of service for God are available for us to get on with the job. Some people wait for years for experience, failing to realise that

experience comes by getting on with the job. You do not learn to swim from a book—you must jump in and try! In the words of Martyn Lloyd-Jones, "Those who try and fail are infinitely better than those who do nothing and succeed." We shall not fail if He is with us. The man who never made a mistake never made anything. Ask God for wisdom, and follow His call to service *now!*

These excuses apply not only to service, but also to salvation. Perhaps you have never committed your life to Jesus Christ, seeking His forgiveness and pardon. "Not me," you say; do not delude yourself—the Bible says that all have sinned, and that includes you. I like a preacher who knocks you on the ropes, has you down for the count, then lifts you up again! Preaching must be personal, for "Thou art the man" must be dominant if souls are to come to Christ. "Not here" you say as you think of your friends, school, work, and home. Conviction that the Gospel is the truth will give courage to your soul. People can laugh you *into* hell, but never *out* of that eternal state. It will never be easier, and never harder to come to Christ than in your present condition. "Not now, I've plenty of time," you cry. Who says so?—and if you have why not come to Christ as a young man or woman? Do not let the years slip by and become disillusioned, cynical, and a victim of sinful selfishness. You can be a Christian and live a full life because you love the Saviour, and find joy in His service.

"Not me!"—yes, you!

"Not here!"—yes, where you are!

"Not now!"—yes, at this moment!

Away with excuses! Be saved and serve Christ to know life at its best—while you are young.

* * *

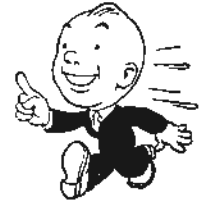
Think on these things:

When Christ promised the power of the Holy Spirit to the apostles, He asked them to preach first *where* they were but not *as* they were. Read Acts 1:8 and note "Ye shall receive power" and "witnesses unto Me *in* Jerusalem."

We would do well to note the experience of

Samuel. Samuel 1:3 records the famous occasion when God spoke to him at night. What a marvellous thing that such a youngster should receive so mighty a revelation! You would expect an immediate and tremendous reaction. Note what happened, "And Samuel lay until the morning, and opened the doors of the house of the Lord." He went back to his mundane job! A leader in the American civil war was once heard to say: "I have plenty of generals but I could do with a few more privates." For every Billy Graham there are many thousands of ordinary Christian workers and the one cannot do without the other.

SUNSHINE CORNER



FLY-AWAY PETER

Hello Sunbeams.

This week I want to tell you a true story about a little budgie called Peter.

One Sunday, just as we were going into Sunday school, we met Angela and Jenny. They were friends and lived near each other. Usually Angela and Jenny were full of laughter and smiles, but this afternoon we could see immediately that something had gone wrong. We thought at first that Angela had fallen down and hurt herself, because she was crying, but Jenny, who was trying to comfort her, told us the sad news. "Angela's lost her pet budgie," she explained. "He flew out of the door when her mummy left it open just for a minute and now they can't find him anywhere!"

Poor Angela was so unhappy she couldn't join in any of the choruses or hymns, and worse still it was her birthday. She sat in the kitchen and cried and cried and couldn't even stop to hear the other children sing "Happy birthday to you." All the time she kept thinking of her little budgie Peter and what might have happened to him.

When it was getting near the time to go home pastor went downstairs to talk to Angela and to see if he could comfort her. He told her that the Lord Jesus cares for all little birds, even sparrows. Then he said to Angela: "Shall we say a little prayer and ask the Lord Jesus to send Peter back again?" Angela nodded because she was too upset to talk, so they bowed their heads and pastor asked the Lord Jesus to send Peter back to her again safely.

Next Sunday Angela was smiling again, so we asked her if Peter had returned but she said "no." Daddy had bought her another budgie, but she still hadn't forgotten Peter and felt very sad when she thought of him. Pastor didn't say anything to Angela, but somehow he thought Peter hadn't gone for good and would still come back.

It was nearly a week after that that Angela came to see us with some wonderful news. Yes, you've guessed right! Peter had come back! He had flown into a lady's house and she had looked after him until she found out who was his owner. "Now I've got two budgies," Angela said happily.

Yes, sunbeams, God had looked after Peter and we didn't forget to say "thank you" to Him for His loving care. It is wonderful to know that God does answer our prayers—even when other people might think they aren't really important prayers. Jesus cares—even about little girls losing budgies. Do you know this chorus?

"God answers prayer in the morning,
God answers prayer at noon,
God answers prayer in the evening,
So keep your heart in tune."

Lots of love to you all, and God bless you.

AUNTY DOROTHY.

CRUSADER NEWS FROM THE CHANNEL ISLES

UNDER the direction of their Youth Commissioner, Pastor J. C. Mulvagh, the Channel Islands' four Crusader branches met for Whitsun weekend in Guernsey. The Jersey young people were invited as guests of Guernsey Crusaders and many of them were making their first trip to Guernsey and for some of them it was their first experience of another Elim church, having been brought up and converted in Jersey.

After being met at the harbour by their hosts, the Crusaders were entertained until that evening when we all met on a lovely stretch of moorland right beside the beach, for a barbecue. Then all snuggled round the camp fire for a real outdoor rally. Items were given by each Crusader branch and Pastor F. J. Slemming, the guest speaker for the weekend, gave an excellent talk, just right for the occasion. Whit-Sunday was spent in the three Guernsey Elim churches, finishing with a united open-air meeting at night. On Whit-Monday afternoon a long procession of cars packed with happy young people toured the island to see the sights. We managed to keep together most of the way but the Youth Commissioner, who was at the rear, managed to take a wrong turn and ended up in someone's garage! The procession ended at Vazon Bay for football and a giant picnic, and then on to Eldad Elim Church for a grand rally. Pastor Slemming again preached with typical joy and verve. For the Crusaders the high spot was the second stage of the quiz between Delancey (the previous winners) and Jersey. Jersey won by half a mark after a tight battle, and so our guests triumphantly returned to their own island, refreshed and blessed, and a new and close link was forged between the islands. We thank God for wonderful weather and for excellent organisation throughout the weekend.

Have you tried this week's Bible quiz?
It is on the inside of the back cover.



THE FAMILY ALTAR

Scripture Union Portions. Notes by William J. Patterson
(Minister of Elm Church, Halifax)

Monday, July 24th. Isaiah 38 : 1-22.

"Set thine house in order" (v. 1).

Good King Hezekiah, after fourteen years of exemplary rule, stood in the midtime of his years without an heir, knowing only the kinship of pain and approaching death. This "hymn" showed how near he was to death, the limited "three-score years and ten" now further curtailed by this new decree of God. As the shadow moved downward on the sundial, Hezekiah prayed and the answer came. The shadow stopped, then moved back upwards by ten degrees, and fifteen years were added to his life, sufficient for an heir to be born. Death defeated, He walked softly before God.

Tuesday, July 25th. Isaiah 39 : 1-8.

"What have they seen in thine house?" (v. 4).

Hezekiah's behaviour before the envoys of Babylon brought him into conflict with the prophet Isaiah, and with God. His pleasure at the flattery of Babylon's ambassadors put him at fault immediately. How quickly vows were forgotten and resolutions broken, resulting in a position which was in conflict with the will of God. Failure to trust God absolutely and an un sanctified association marred the spiritual achievements of good and better years; first the drift, then the bondage. This one foolish act sealed the doom of his family, and many thousands more besides. The king's eyes closed permanently in death; his posterity ended up as eunuchs in the King of Babylon's palace.

Wednesday, July 26th. Psalm 40 : 1-17.

"He hath put a new song in my mouth" (v. 3).

David offers thanks to God for past deliverances. God's rich goodness espoused his deepest gratitude: a recent deliverance from Saul's hate; a new experience; a new victory, creating a new song. The Christian's experience of deliverance from the pit of sin and worldly contaminations acceptably parallels this. As the Lord lifted David's feet out from the fearful pit and the miry clay, He also opened his ears to hear God's final word on the subject. David had learned a new lesson, and standing on the Rock he sang his new song. Perhaps the words of verses 3 and 4 are a stanza of the new song.

Thursday, July 27th. Psalm 41 : 1-13.

"I know that thou favourest me" (v. 11).

A most tragic psalm, but it ends happily in triumph over trouble. This picture of a man in trouble lists three human evils: a dangerous illness; outright enemies; false friends. What can a man in trouble do? Why, trust in God. David turned to God in prayer, he believed and cheered up. His enemies said "He shall rise no more." But the sense of Divine approval was continually with him; his enemies would not triumph over him. Jesus too was tempted by the treachery of Judas (John 13 : 18) and quoted David's experience as parallel to His own, but omitted the words "whom I trusted," for Jesus did not trust Judas—He knew him.

Friday, July 28th. Psalm 42 : 1-11.

"My soul thirsteth for . . . the living God" (v. 2).

The living God is a fountain of living waters, and the questing soul that longs for God will surely be satisfied. Have you ever felt like David? Some circumstance hindered

his attendance at the temple (v. 2), but He remembered God and craved, as the thirsty hart he visualised, for a refreshing draught from the living fountain. To thirst for God is to thirst for His infinite goodness—a purity without blemish. He knew that anything that has limits never fully satisfies. That is why he craved for the infinite perfection. No one who truly pants and thirsts for God can ever fail to find Him.

Saturday, July 29th. Psalm 43 : 1-5.

"Thy holy hill" (v. 3).

Put this psalm and the previous one together and they belong. David still longed for the house of God—it was the one object of his heart—and his prayer, though brief, is magnificently full. He knew that the soul that is led by light and truth will never be found in the ways of wrong; hence his desire to scale the heights he could see before him, and soar above the myriads who crowd the lower paths of life. Upon the holy hill he discovered the altar (v. 4), for light and truth had not led him upward, but forward in personal acts of consecration and worship.

Sunday, July 30th. Psalm 44 : 1-16.

"In God we boast all the day long" (v. 8).

The theme of this psalm lies alongside the common experience of all those whose hearts are set on pleasing God. The opening stanzas refer, in a five-fold "Thou" tribute, to what "The God of old" did for our fathers (1-8), appending the accepted view of all humble people in attributing every circumstance of victory to God (v. 3). That is the perpetual lesson of history. They did not rise against Pharaoh in Egypt: God brought them out. At the Red Sea the command was "Stand still and see the salvation of the Lord." "God with us" makes all the difference.



PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

George Muller was regarded by Christians everywhere as a man of faith and prayer. On one occasion he gave a warning to his fellow believers: "Often the work of the Lord itself may be a temptation to keep us from that communion with Him that is so essential to the benefit of our own souls." He bemoaned the fact that the work of God took so much of his time that prayer was not given the place it should have had in his life. Again, George Muller says: "These last three days I have had very little real communion with God, and have therefore been very weak spiritually, and have several times felt irritability of temper. May God in His mercy help me to have more secret prayer."

This giant of faith gives us a lesson in private prayer and communion with God. So often we pray for the work of God and think this is enough. Unless we get alone with God for ourselves and enjoy seasons of communing with God, our spiritual life will suffer. God's work might even become a burden instead of a joy.

Every believer should do his utmost to attend the weekly prayer meeting, but public prayer will never make up for secret prayer with God. To be balanced Christians we need the prayer meeting in church and the prayer time in our own homes. God help us to enjoy both.

Prayer is requested for

- Revival throughout Britain.
- Open-air services held at seaside resorts.
- Elm missionaries in India.
- Our Elm President, that God will bless and use him as he visits the churches.

Thought for the week

Faith makes all things possible; love makes them easy.

COMING EVENTS

(Please pray for these services)

BOSTON. Elim Church, Fydeell Crescent. Campaign Continuation Services conducted by David Holmes. Sundays 11 a.m. and 6.30 p.m. After-church Rally 8 p.m. Tues., Wed., Thur. and Sat. 7.30 p.m.

PAISLEY. July. Opening celebration at the newly built Elim Church. 3 and 7.30 p.m. Tea for all visitors. Sun. 11 a.m. and 6.30 p.m. Mon. 7.30 p.m.

AUGUST CONVENTIONS

BARKING. August 5-7. Elim Church, Ripple Road. Annual Convention. Sat. 7 p.m. Combined Presbytery Rally: Sun. 11 a.m. and 6.30 p.m.; Mon. 3 and 6.30 p.m. (tea provided). Guest speaker: W. C. Brinkham, Rayleigh (formerly C.E.M.).

BRIDLINGTON. August 7. Rally, 3.30 and 6.30 p.m. Speaker: A. Anstey. Convener: D. J. Ayling. Come and enjoy this day of fellowship.

BRISTOL. August 5-7. City Temple, Jamaica Street (Stoke's Croft End). West of England Pentecostal Convention. Speakers include John Woodhead, Leslie Green, Neville West, Alan Caple. Sat. 7.30 p.m.; Sun. 11 a.m., 3, 6.30 and 8 p.m.; Mon. 11 a.m., 3 and 6.30 p.m. (cups of tea between services).

HEREFORD. August 5-7. Elim Church, Clive Street (next to Ledbury Road). Annual Convention. Speakers: J. Osman, A. S. Brewster. Sat. 7.30 p.m.; Sun. 11 a.m. and 6.30 p.m.; Mon. 11 a.m., 3 and 6.30 p.m. Refreshments available Monday.

ROMSEY. August 5-7. Elim Church, Middlebridge Street. Sat. 7.15 p.m.; Sunday 11 a.m. and 6.30 p.m. Monday 3 and 6.30 p.m. in Baptist Church, Bell Street (kindly lent). Speakers: R. Griffith (A.O.G.), W. Shearing (Southampton) and L. Lambert. Convener: P. Angold. Tea provided between services. Hearty invitation to all.

LONDON CRUSADER CHOIR

(Director of Music: Douglas B. Gray, F.R.S.A.)

July 30. Epping (prison without bars) and Leyton (Elim); August 12, I.B.T.J. (Burgess Hill).

PLEASE PRAY FOR ALL THE CAMPAIGNS AND SPECIAL SERVICES NOW IN PROGRESS IN ELIM'S YEAR OF EXTENSION.

IMPROVE YOUR BIBLE KNOWLEDGE

BIBLE QUIZ No. 2: ELIJAH

By Bryan Hopkins (Sowerby Bridge)

1. Please supply the missing words "Elijah the, who was of the inhabitants of"
2. Where was it that Elijah was sent to hide?
3. Who said to Elijah "Hast thou found me, O mine enemy?" and where was it said?
4. How many barrels of water did they put on the altar at Carmel?
5. Elisha was the son of whom?
6. Elisha and Elijah went from Gilgal to and thence to; where did they go to?
7. What did Elijah say as he smote the waters with the mantle?
8. How many prophets did Obadiah hide?
9. Of what did Moses, Elijah and Jesus talk on the mount of transfiguration?

Answers to Quiz No. 1

1, A viper. 2, Barnabas. 3, The field where Judas hanged himself. 4, "The Lord added to the church daily such as should be saved." 5, Simon the tanner. 6, Queen Candace. 7, "Have ye received the Holy Ghost since ye believed?" 8, Paul's nephew.

Completed verse: "And Stephen, full of faith and power, did great wonders and miracles among the people."

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Based on the Elim Lay Preachers' Handbook

- Prepared for Lay Preachers, those preparing as Lay Preachers and those in charge of Churches.
- This is more than a Bible Course. It deals with practical issues in Church life, ministry, administration and services.
- The Elim Lay Preachers' Handbook is written by Elim ministers and deals with subjects relevant to the functioning of a Church.

For particulars tear out this advertisement, insert your name and address here:

Name

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AND POST TO THE SECRETARY, LAY PREACHERS' COURSE, ELIM BIBLE COLLEGE, LONDON, S.W.4, OR WRITE TO THE SECRETARY OF THE COURSE.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Publishing House, 36 and 37 Clapham Crescent, London, S.W.4, and should arrive **MONDAY** morning for issue a week the following Saturday.

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HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BOURNEMOUTH. Christian hotel; happy home; liberal table, good food; spring interiors; hot/cold all rooms; personal attention; near sea; very central. Brown, Crosbie Hall (EE), Florence Road, Boscombe. Phone 34714. C.456

CLACTON. Furnished house to let for one or two weeks (two preferred); sleep five or six; reasonable terms; August 19th—September 2nd; central; quiet road. Box 58 "Elim Evangel" Office. C.111

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.433

EASTBOURNE. A delightful holiday is assured at the Elim Guest House; one minute from sea, with views of both sea and downs; spiritual fellowship and home comforts. Illustrated brochure from the Manageress, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

ILFRACOMBE. Devon. Maranatha Christian Hotel, Torrs Park. Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.434

LONDON. "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare, full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

OLD COLWYN. N. Wales. Three minutes sea; grand Christian fellowship. Special rates for O.A.P.s. Write for brochure: Pastor Gough, 25 Station Road. C.21

SCARBOROUGH. Christian home, highly recommended; three minutes sea; open all year; good fellowship. S.a.e. for brochure: Harrison, Lynton Lodge, Westbourne Road. C.48

TORBAY COURT. Christian Guest House. With new amenities, a delightful "new look" and menus which will satisfy even the most exacting tastes; we ask you to book (or to book again!) for this summer. Bring your families when the crowds are not so great and have a real holiday. Baby-sitting and children's laundry available. For brochure apply: Manager, Torbay Court, Paignton, S. Devon (phone 57835). C.5

THE PASTOR'S WIFE

The pastor's wife either is a credit or a liability to him and his work. She can either make him or break him, and some have done both in a single lifetime. She should not be the pastor, but she has a large part in making the pastor. It is said that it takes ten workers behind the lines to keep one soldier going at the front. The pastor's wife is the worker with the ten jobs behind the lines which makes it possible for the pastor to succeed out in front. She, first of all, must be sympathetic to his work and obligations. Like the wife of the doctor, she must be resigned to the fact that his patients come first, night and day. The fair-minded pastor with small children will willingly share home duties with the wife who must necessarily give so much of her time to his work; but a good pastor's wife will not take advantage of this willingness on her husband's part. She will recognise the fact that the best sermons are not written with a typewriter on one knee and the baby on the other. She will guard the pastor from petty disturbances when he is employed in his study; and she will at all times keep herself presentable to those who call at the parsonage.

SELECTED.

MY TRUST

Lord, Thou hast giv'n to me a trust,
A high and holy dispensation,
To tell the world, and tell I must,
The story of Thy great salvation.
Thou might'st have sent from heaven above
Angelic hosts to tell the story
But in Thy condescending love
On men Thou hast conferred the glory.

We all are debtors to our race;
God holds us bound to one another;
The gifts and blessings of His grace
Were given thee to give thy brother.
We owe to every child of sin
One chance, at least, for hope of heaven,
Oh, by the love that brought us in
Let help and hope to them be given.

A. B. SIMPSON.

To know God's will is of utmost importance. To be in His will is better still.

Please accept this as your personal invitation
to the great

WEST OF ENGLAND PENTECOSTAL CONVENTION

at

THE CITY TEMPLE

Jamaica Street (Stoke's Croft End), Bristol 2.

Saturday, August 5th, 7.30 p.m.

Sunday, August 6th, 11 a.m., 3, 6.30 and 8 p.m.

August Monday, 11 a.m., 3 and 6.30 p.m.

Cups of tea provided between the services and light refreshments at a small charge.

Opportunities for those seeking Divine healing and the baptism in the Holy Spirit.

Preachers include

REV. JOHN WOODHEAD REV. LESLIE GREEN
REV. ALAN CAPLE REV. NEVILLE WEST

The convention that has something for everybody
—even . . . a Monday afternoon picnic for the children!

MISCELLANEOUS

APPROVED and recommended by Youth Director—PROTOPLAN, the handbook of ideas helpful to everyone interested in youth programmes; 1/11 plus 4d. postage. Send to Peter Rammell, 18 Shefford Road, Birmingham 6. C.112

DID YOU KNOW? You can have discs cut from your own tape-recordings of choirs, groups, Male Voice Praise, etc. Details from: Gospel Recordings, 101 Grange Road, Ilford, Essex. C.113

ATTENTION abstainers! Motor insurance company insuring abstainers only offers amazingly low rates; up to 50 per cent N.C.B. Details from Temperance Brokers, Morris Hunter (E), 33 Victoria Avenue, Southend-on-Sea, Essex. C.403